



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE CATHOLIC PRESS IN HOLLAND, BELGIUM, FRANCE, HUNGARY AND ITALY

Holland

In Holland there are at the present time 26 Catholic dailies, besides 8 tri-weeklies, 22 bi-weeklies, 84 weeklies and 98 magazines, mostly monthlies. All these papers evidently enjoy fair support, since their list, despite the high price of paper and the increase of wages and of salaries, has been steadily lengthening since 1914, when the Holland Catholic Year-Book enumerated but seventeen dailies, 69 weeklies, 29 tri- and bi-weeklies and 54 monthlies.

How do the Dutch Catholics manage to make that splendid showing?

First of all through the watchfulness of the clergy and their insistence in and out of season upon the duty, not only of supporting the Catholic press, but of subscribing to Catholic, to the exclusion of non-Catholic papers. The priests are incited to zeal for the Catholic press by the Bishops. For instance, in the Statutes of the Pro-synodal Council held at Haarlem, Dec. 13, 1909, Bishop Carlier pointed with particular stress to a passage of the Provincial Council which reads: "We urgently exhort our priests to bestow more attention in their pastoral visits to what is read by the faithful, principally to what papers they receive in their homes, and prudently to inquire about it in the Sacrament of Penance. They should not hesitate in the least to speak the well-known 'non licet', 'that may not be' to those who fail on that head; for the reasons which excused some formerly can no longer be adduced, since the Catholic papers now supply whatever information any one needs".

The zeal of the clergy has stimulated the people—the leaders, to share in the Apostolate of the press, the rank and file, to follow their leaders' watchword: "Buy only Catholic papers!"

In October, 1912, the Supreme Board of the Union of Catholic Travelers notified all the hotels and restaurants that their members would patronize only such establishments as provided Catholic as well as other papers for the use of their guests. Catholic propaganda clubs make it a point to insist with the Church societies everywhere to have the members advertise their business, trades and professions in Catholic papers exclusively. One organization, *De St. Willibrordus Vereeniging*, has for its special object the dissemination of Catholic literature.

It is the sound Catholic spirit, therefore, that deserves a large share of the credit for the existence of a real, live Catholic press in Holland. That press itself, moreover, is strongly organized to maintain a high standard, to deserve the people's support and to secure for the men who devote themselves to Catholic journalism adequate remuneration. *De Nederlandsche R. K. Journalisten Vereeniging* groups all the Catholic writers whose principal occupation is reporting or editorial writing. It edits a professional periodical—*Mededeelingen*. The newspaper managers have their organization as well—*De Nederlandsche R. K. Directeuren Vereeniging*.

How does the Catholic press compare with the neutral and liberal press? Very favorably indeed. The Catholic papers give regularly the associated telegraphic news, the market quotations, the latest sportive records, etc., just as the other papers do, from which they differ only the Catholic tone which pervades editorials, correspondence and news columns.

Most dailies are local or provincial, issued in the larger centers and thence radiating through the country. In the Catholic Provinces they hold the field

without outside competition. So do the *Limburger Koerier* published at Maastricht and *Het Limburgsch Dagblad* published at Heerlen. There is scarcely a house in Limburg without either the daily or tri-weekly edition of one of these papers. As a premium they confer upon every one of their subscribers an accident policy of 3,000 gulden.

Besides the papers of a more local character, there are some three or four whose circulation extends throughout the country. The leading one and the pride of Dutch Catholic journalistic enterprise is *De Maasbode*, a paper with morning and evening editions, published at Rotterdam. Its business reports for all branches of foreign and home trade are so reliable and so exhaustive that it finds favor with many non-Catholics and nullifies the threadbare excuse of the necessity to look to the secular press for information.

The country and the Catholic population are too small to maintain more than one high standard Catholic paper of the *Maasbode* type. With the Judeo-Masonic press in the field, that journal had a long and a gallant fight before it could wedge itself into the business circles and oust it from Catholic business offices. It was only through the active and concerted action of clergymen, merchants and professionals, who organized themselves for the purpose some years ago, and thanks to liberal donations from its readers to improve its make-up and general efficiency that it attained the standing which makes it the peer of any paper published in the land.

Another Catholic journal widely circulated among the educated classes is *De Tyd*, of Amsterdam. Founded seventy-five years ago, it enjoys the distinction of being the oldest Catholic paper in Holland. It does not appeal to business men of the modern type; sticks to ultra-conservative notions of journalism; prints learned column-long dissertations, continued in several issues, on burning questions of the day, that would do very well in a high class magazine, but that the general public hardly looks for in the daily purveyor of news. It as well as *De Maasbode* has excellent foreign correspondents.

Belgium

Belgium lays claim to the honor of having given birth to the first printed newspaper—*Nieuwe Tydinghen*—published at Antwerp in the year 1605 by Abraham Verhoeven. It preceded by fourteen years the first English Journal, *The London Gazette* (1619), and by sixty-eight years the first American printed news purveyor, *The Mayflower*, issued at Cambridge, Mass., in 1673.

Another claim set up by the Belgian newspaper world is, that to it belongs the oldest existing paper, the *Gazette van Gent*, whose maiden issue dates back to the year 1667. It belongs to the list of the thirty-one Catholic papers printed in the land to day. That list numbered thirty-six before the war. Four new ones, representing new tendencies, were launched since, whilst nine felt deterred by the increased cost of publication from rising out of the war-time lethargy; for Catholic papers in Belgium are business propositions in the hands of the laity, with here and there an odd clergyman as an adjuvant in the editorial sanctum. They have, apart from the defence of the essentials of the faith, policies of their own, oftentimes standing for issues with which the Bishops are at variance. This is the case now with the Flemish question, which is too warmly espoused, according to Cardinal Mercier, by some Flemish papers and too bitterly opposed according to Bishop Rutten, of Liège, by the journals of French "expression".

Generally the papers have cropped up to meet the special needs of the times.

Thus in Brussels, where eight out of seventeen are Catholic dailies, the most widely known and the one that has the largest subscription list of Belgium's seventy dailies (sixteen less than before the war), made its first bow to the public in 1884, as a result of the Eucharistic Congress of Liège (1883). The ravages caused to the Faith by the so-called Liberal Press were there called to the Congressists' attention in words that struck the religious chords of an experienced journalist's heart. He knew where the fault lay. The existing Catholic papers were not combative enough; they were too sedate and too dogmatical, not sufficiently attractive for the ordinary reader, thus leaving a free field to the scoffing anti-Catholic Press, which was read, because in other things it moved on with the times.

Victor Jourdain, such was the newspaper man's name, had a rich capital of good will and talent, but no cash. He appealed to the Catholic public to subscribe 50-franc quotas, which would be returned if the enterprise turned out fair, but would be lost in a good cause if it failed. But it did not fail: it was a paying experiment from the start; everybody was reimbursed; and Victor Jourdain became the owner and manager of *Le Patriote*, as well-edited a paper as there was in Belgium. It worked its way into every nook and corner of the land, and so took the people's fancy that to its influence was given the credit for the success of the elections in 1884. They overthrew the Liberal Ministry and lifted the Catholics into power, a power which they maintained for the space of thirty years and even now share with the two other great political parties—Liberals and Socialists.

To the first venture the successful editor of *Le Patriote* added others at intervals: a cheaper daily edition, *Le National*, which competed with the best of its kind for the favors of the small bourgeoisie and of the working classes; *Le National Liégeois*, which sought out the same classes of readers in the Walloon Province of Liège; two high-class Sunday illustrated magazines, *Le Patriote Illustré* and *L'Illustration Européenne*; the cheaper, *National Illustré*; and for the Flemish public, *Het Huisgezin*. The combined circulation of these papers was estimated before the war to reach 180,000 copies a day. They all suspended publication when the war broke out. Mr. Jourdain was too good a patriot and too honest to print a line under censure of the enemy. Instead he launched with the Jesuit, Père Paquet, and a manufacturer, Mr. Van Doren, the famous clandestine weekly *La Libre Belgique*, of which a prominent German official said, that it was worth an army corps in combating German influence. It comforted the Belgians throughout the dark days of the long drawn-out struggle, maintaining their faith in ultimate victory, even then when the enemy's successes were at their apogee. It so conquered their hearts by the ability, humor and fearlessness with which it attacked week after week the invader, that when the armistice came, they rejoiced to see the Jourdain firm discard the title *Le Patriote* for that of *La Libre Belgique*.

The founder, Mr. V. Jourdain, died lately, but his children—and there are a shrewd many—run all the papers of the Company of *Le Patriote*. Such is almost invariably the case in Belgium: a Catholic paper is the property of a Catholic family, and it is transmitted from father to son, oftentimes for generations. This is the case for instance with the most-widely read Flemish Catholic daily of the Capital, *Het Nieuws van den Dag*, which averages a daily edition of seventy thousand copies. In a small country, where the journal that claims the largest circulation, *Le Soir*, sells no more than 150,000 copies a day, 70,000 is a very good showing indeed. When *Het Nieuws van den Dag* printed but 40,000 copies a day and sold for two-fifths of a cent, yielded its owner, Mr. Huyghe, a net yearly income of fifty thousand francs.

France

Catholic journalism in France has a peculiar history. The first Catholic daily was *l'Avenir*, founded in Paris in 1830 by the Abbé de Lammenais, with the co-operation of Lacordaire and Montalembert. It had a short existence, and was discontinued for lack of funds towards the end of the following year. It never had more than three thousand subscribers. Short-lived though it was *l'Avenir* acquired a reputation for "advanced" opinions, and it provoked a Papal Encyclical ("Mirari vos"), under date August 15, 1832, in which Gregory XVI condemned some of the ideas advanced in its columns. At the same time a letter from Cardinal Pacca informed de Lammenais, editor of *l'Avenir* that the Pope had been pained to see him discuss publicly questions which belonged to the authority of the Church.

Another newspaper destined to gain much notoriety and wield great influence was established by the Abbé Migne in 1834. This was *l'Univers* which in later years passed into the hands of Louis Veuillot "the incomparable journalist and one of the greatest writers in France". *L'Univers* at the beginning was not a financial success, and it was rescued from insolvency in 1838 by Montalembert with whom Veuillot became associated in 1843. Seven years later Veuillot found himself in conflict with his former collaborator and with several French Bishops, notably Dupanloup, the militant prelate of Orleans. *L'Univers*, after the death of Louis Veuillot, was edited by his brother, Eugene Veuillot, a very brilliant polemist, who continued to edit it till 1905.

It is difficult to say precisely how many Catholic papers there are in France to-day, as no positive separation exists between Catholic newspapers and others. For instance, in Paris, *La Croix* alone is exclusively Catholic and religious. Besides, the *Libre Parole* proclaims itself the organ of Social Catholics, the disciples of Albert de Mun; it publishes weekly an extra sheet under the headline of "Catholic Life and Thought". But it is to be noticed that a great number of political newspapers in Paris which do not boast of being expressly Catholic, and do not cater to a Catholic following exclusively, show the friendliest of dispositions towards Catholics, have as editors good Catholics, uphold Catholic claims and number a large proportion of their readers among Catholic people.

Such is the case with *L'Echo de Paris*, which stands for the politics of the Moderate Right Party and is read mostly by the society folk, officers, intellectuals, and has among its contributors such men as Mgr. Baudrillart, Mgr. Julien, Bishop of Arras and René Bazin, president of the Association of Christian Journalists. The same is true of the *Gaulois*, which numbers among its subscribers a great many Bishops.

In Paris there are nine important daily papers with a joint circulation of about 1,500,000 which are Catholic, or under Catholic influence, and at least eight others that are neutral; while seven may be classed as actively hostile.

In the Provinces, there are about 350 daily newspapers, of which about twenty exceed a daily printing list of 50,000 copies. In the north of France, the majority of these great daily papers are favorably disposed towards Catholics. In the South it is quite the opposite, and most of the papers nurse rather hostile feelings. Unfortunately these hostile radical newspapers, very well managed and disseminated, find their way even into Catholic homes.

No accurate figures can be given for the weekly papers, their number generally increasing at the time of electoral campaigns. Now, on account of the present high cost of paper, the figure is rather low, and may be estimated at 1,800. The total printing list does not exceed 7 or 8 million copies weekly. In Paris, *Le Pèlerin* (an

extra weekly edition of the Catholic paper *La Croix*) prints 600,000 copies. It is the most widely spread paper of all French weeklies.

In every department (a department practically corresponds to a diocese) there is a weekly *Croix* which, oftentimes, is the most widely read. Of course, there is also in each diocese a *Semaine Religieuse*, which generally records the various communications from the Bishop.

So far as weekly periodicals are concerned, the Catholic papers, or those with Catholic tendencies, exceed all others in circulation. The two leading illustrated weeklies, *L'Illustration* and *Le Monde Illustré* are both very favorably disposed towards Catholics. As regards the great magazines which cater more particularly to an intellectual public, the two most important of them, *La Revue Des Deux Mondes* and *Le Correspondant*, are also quite friendly.

Upon the whole the Catholic press in France certainly over-balances the anti-Catholic as regards news and circulation. But, on the other hand, it is outdistanced by the neutral press. This latter, organized on a purely commercial basis, is often better equipped, better informed, and more widely circulated. Moreover, it is favored with a great advertising trade, which is of greatest importance, since at the present time the six-page newspaper which costs 0.18 centimes to publish is sold at 0.10 centimes only to the newsdealers and 0.15 centimes to the reader, therefore the gap can only be filled with the help of commercial advertising.

The public takes great interest only in the spreading of these papers which show a decidedly avowed policy, whether democratic, Catholic or Royalist. For instance, in Paris, Royalist young men spend all Sunday morning selling the *Action Française*, before the doors of churches, while young Catholic democrats, on their side, cry and sell *La Démocratie*, a weekly paper edited by Deputy Sangnier. *La Croix* has a number of propaganda committees. Its propaganda workers are chiefly women. Newspapers of less decided opinions, such as *L'Echo de Paris*, *Le Gaulois*, etc., have no propaganda organization. Their sale is conducted on a purely commercial basis.

The greatest Catholic newspaper of France is, without doubt, *La Croix*, founded over thirty years ago by Rev. Father Vincent de Paul Bailly, and which, during the first phase of its history, that closed in 1914 with the outbreak of the war, was the object of the most furious assaults and persecutions, having oftentimes to endure the criticisms of Catholics themselves on account of its seeming vehemence in dealing with its many bitter enemies.

But despite the many apparently insurmountable difficulties placed in its way *La Croix* has devoted itself to the protection of Catholic interests and the encouragement of every Catholic cause, and not only has it achieved development and a wide circulation, but its example has encouraged the foundation of other Catholic papers, so that now France has a powerful Catholic press which did not exist forty years ago, but, which, had it existed, would in all probability have prevented the failure of the Catholic cause witnessed at that time.

To day the situation has changed. Relative harmony prevails between the official and the religious circles, and the Catholic press of France, no longer obliged to fight for its very existence, is able and ready to deal with the many serious problems confronting the world. The great Congress of the Catholic Press, held in Paris last October, made a serious study of the rôle of the Church and the Catholic Press in the modern materialistic world. In the words of Pierre L'Ermite, the veteran collaborator of *La Croix*: "We are living in a time when the lies of the press are more cleverly fabricated than ever before. *La Croix* watches for them, exposes them and points out the truth. Catholics need immediate direction and guidance, and rapid answers

must be given to questions demanding *rapid* solution. Never has the diffusion of *La Croix* been of greater importance to the Catholics who have before them a world to rebuild".

Canon Collin, speaking at the same Press Congress said: "I should like to see a great moral syndicate of the Catholic press which would unite all influences and authority and represent a combination of forces, activities and intellects under the patronage and with the authority and blessing of the Church". This "moral syndicate of the Catholic press" is a great dream but it has never been fully realized. Meanwhile, *La Croix* has been the most active and effective agent in protecting the interests and promoting the union of French Catholics. The importance of its influence is shown in the following well-deserved tribute which it received from Senator Lamarzelle:

"If *La Croix* had never been founded, imagine what our situation would be at the present time. Where would be the general organization of the Catholic press? For this organization exists, it is active throughout the whole of France, thanks to *La Croix*".

As regards the pecuniary help extended to Catholic newspapers in general there exists a fund called "Le Franc de la Presse", of which the main office is in Paris. It was started in 1919 with the approval of a number of Cardinals. Through the medium of diocesan committees and parish groups, amounts are collected which shall not be less than one franc. The sums of money thus collected afford necessary help to needy Catholic papers. The Central Committee, which is presided over by a Canon sub-director of the *Oeuvres* of the Diocese of Paris, includes diocesan directors, journalists, financiers and jurisconsults.

In the Provinces, a number of local weekly papers are supported—and oftentimes fully—by such people as senators, landowners, or business men.

In Paris, certain newspapers start public drives in their columns, to beg their readers' assistance. A certain Royalist newspaper has, in this way, collected two million francs. Upon the whole, millions and millions of francs have been spent, in France, by Catholics to found and support newspapers, more particularly at election times. But these various enterprises were either local or scattered, no great combined effort ever having been attempted.

Fifteen years ago, millions were squandered in an effort to promote a French association of world telegraphic news, which might have freed the Catholic newspapers from the obligation of resorting to the services of the Havas Agency News. The scheme had to be given up in the face of the tremendous expenditure involved.

As French Catholics individually adhere to different parties, either conservative, plebiscitarian, liberal-republican, progressist, democratic, etc., and as each of the Catholic newspapers has its decided preferences for this or that party, the Bishops find it better not to bring their influence to bear in favor of such and such a paper. They merely advise their diocesans to abstain from reading anti-Catholic papers and to patronize Catholic newspapers rather than the neutral.

For the same reason, the Bishops are careful not to make use of their personal authority in what concerns newspapers. Therefore, the Catholic press (excepting the *Semaine Religieuse* of each diocese) is neither controlled nor directed by the Bishops. But nevertheless it shows a permanent submission to them, forestalls their desires and never writes anything that might bring censure from them.

Of a common record, religious authority has been placed far above all divergent political opinions. It is too highly respected by Catholic newspaper men—as well as their Catholic readers—to find it necessary ever to make its power felt.

Moreover, whether they be royalists or republicans, conservatives, or democrats, all Catholic newspapermen belong to the "Corporation of Christian Journalists" who in all their meetings, are unanimous in affirming their absolute obedience to the dictates of the Sovereign Pontiff.

Catholic journalism in France is now greatly aided in its development by an organized group of writers and journalists known as the "Corporation of Christian Publicists," with more than four hundred members.

M. René Bazin, a member of the French Academy, is president of the organization. Four other members of the Academy—Pierre de la Gorce, Henry Bordeaux, Monsignor Baudrillart and Paul Bourget, the last named famous as a novelist—are also enrolled in the corporation. Notable in its membership also are M. Duval-Arnold, chairman of the committee on Social Reform in the Chamber of Deputies, and others.

In the Corporation are conservatives, royalists and republicans, but in the religious field these men unite without reserve in submission to Pontifical instructions and so successful has been its work and so substantial its contributions to the *esprit* of French Catholic life that plans are now being pushed to bring about closer relations with other countries.

The Corporation has two sections, "The Syndicate of Writers" and "The Syndicate of Journalists". For membership in the Syndicate of Writers it is sufficient to be a Catholic, a Frenchman and a writer, and to be recommended by two sponsors on the committee. Enrolment in the Syndicate of Journalists is much more restricted. The candidate must "live on his salary as an editor" and have been for more than three years on the regular staff of a newspaper.

For these professional journalists the Corporation has gained material advantages. It represents them in dealing with the public authorities and with Press Syndicates, and presents their collective demands for wages and hours; it maintains an agency to obtain positions for them and to provide collaborators for directors, and it arbitrates difficulties which arise between its members and newspapers. Just now it is engaged in a vigorous campaign to obtain a day of rest for the newspaper men by the suppression of the publication of Sunday papers.

The two hundred senior members of the Corporation have the right to travel at half rates over all railway lines and the professionals are assured a pension of 500 francs after the age of forty-five and after fifteen years' membership.

But more important than these material benefits are the moral advantages. The Corporation enables its members to gain a clearer vision and more comprehensive conception of literary and newspaper material that has to do with faith, morals and patriotism. At its monthly reunions there are important discussions of these to be defended, arguments to be employed, propaganda methods to be acquired and professional improvements in the service of ideas.

Hungary

Until quite recently the liberal, masonic and Jewish press was the absolute master of public opinion in Hungary. A negligible reaction against this unfortunate predominance was represented by the small paper *Alkotmány*, organ of the Catholic Popular Party, founded by Count Ferdinand Zichy. This paper has a small circulation and was read almost exclusively by the clergy.

For the last ten years the condition of the press had been going from bad to worse. The number of Jewish and masonic papers increased steadily and continued their

violent attacks on Catholicism. At the end of the war there were thirty papers published in Budapest alone, of which only two were Catholic.

Catholic journalists, at their meetings and assemblies, began to recognize the urgent necessity for a radical and energetic change in their political press. In 1917 the Catholic periodical *Magyar Kultúra* directed by Father Bangam, S.J., raised a cry of alarm and emphasized the necessity of conducting a popular movement in favor of the creation of a modern Catholic press capable of entering into competition with the secular press. As a result there was founded the *Közponsti Sajto Vallabat* (Central Press Enterprise), which undertook to raise a capital of three million crowns by shares of twenty-five crowns each. The plan won the approval of the Bishops, who subscribed large sums. An active propaganda was conducted throughout the whole country, meetings and lectures were held, hundreds of local branch offices were opened, and leaflets were distributed by the thousands. The result was surprising. At the end of three months campaign the desired capital had been oversubscribed three times.

The Jewish press naturally attacked the movement with greater fury than ever, but the Central Press Enterprise had been founded, and the capital was later raised to twelve million crowns. Just at this time, however, the liberal government of Hungary issued a decree prohibiting the foundation of any new papers, thus preventing the realization of Catholic plans.

When the Karoly revolution broke out in 1918, the masons and socialists entirely suppressed the freedom of the press. The Officers of the Central Press Enterprise were raided, the heads of the Catholic party were obliged to flee, and it was only with the greatest difficulty that the capital of the Enterprise was saved.

After the overthrow of Bolshevism in Hungary, with the help of the Government, the national army and the National Christian Party, every obstacle was finally overcome, and in September, 1919, the Enterprise published four daily papers, two weekly papers, one correspondence paper, and founded a publishing firm. The latest step has been the acquisition of the Pallasche printing firm, one of the largest and most important of Budapest. The Catholic press of Hungary now seems to be firmly established on a substantial basis, with every hope of future success.

Italy

The conditions under which the Catholic press in Italy exists are different from those which exist in the United States, or, in fact, in any other country. Italian public life for fifty years has been dominated by irreligious and anti-clerical influences, and thus the Catholic press is not so vigorous as it would be under different circumstances. Moreover, in Italy the reading of newspaper is not so general as it is in this country.

Among Italian Catholic newspapers the *Osservatore Romano* occupies first place. It is actually the organ of the Holy See and is considered "Italian" only because it is published in that language. Recently the *Osservatore* has undergone a transformation, and it now gives the news of Catholic development throughout the world, and only in a secondary way occupies itself with Italian questions. Its circulation in Italy is small; its readers are the bishops, some of the clergy; and statesmen who are interested in pronouncements of the Holy See. It has a circulation of about ten thousand copies daily. The other Catholic Italian newspapers of note are the *Corriere d'Italia*, circulating in Southern Italy, the *Avenire d'Italia*, which

circulates in Central Italy and Veneto; the *Italia* of Milan and the *Momento*, of Turin. The influence of these papers extends throughout the Italian peninsula. They have often been in financial straits, but thanks to the generosity of the Holy Father, Benedict XV, they are now fairly well established.

In addition to these great national newspapers, Italy has a number of dailies: the *Unità Cattolica*, of Florence, the *Cittadino*, of Genoa; the *Cittadino*, of Brescia; the *Messaggero Toscano*, of Pisa; the *Eco*, of Bergamo; the *Esare*, of Lucca; the *Avvenire delle Puglie*, of Bari; the *Corriere Vicentino*, of Vicenza; the *Libertà*, of Padua; the *Nuovo Trentino*, of Trento; the *Giornale* of Mantua; the *Ordine*, of Como; the *Corriere di Sardegna*, of Cagliari; the *Eco Versigliese*, of Viareggio; the *Friuli*, of Udine; the *Stampa Nuova*, of Capua; the *Libertà*, of Naples; the *Liguria del Popolo*, of Genoa; the *Nuova Giornale*, of Piacenza; the *Venezia*, of Venice.

In politics, nearly all these papers adhere to the Italian Popular Party, but none of them is the organ of the Party itself. This has only one weekly organ, the *Popolo Nuovo*.

There are many Catholic monthlies in Italy, chief of which is without doubt, the *Civiltà Cattolica*, founded by Pius IX, in 1849, to offset the rationalistic theories which were then spreading. It is under the direction of the Jesuits. Its present director is Father Enrico Rosa. The circulation of the *Civiltà Cattolica* is over 40,000. The *Rivista Internazionale di Scienze Sociali*, under the direction of Monsignor Talamo, has not a wide circulation, but it is very influential.

The Franciscan Father Gemelli directs a group of periodicals in Milan. A noteworthy periodical is the *Civitas*, founded by the Hon. Filippo Meda, the most eminent Catholic statesman in Italy.

The Catholic press in Italy is not directly dependent on the Hierarchy, or under its control. The *Osservatore Romano* is an exception; it is the organ of the Holy See and is directed by the Secretariate of State.
